

## General Scott's Examination at East—The Great Contest Begun.

Yesterday, at one o'clock, the Whig National Convention, at Baltimore, after the fifty-third ballot reached a majority, declared Scott to be the whig candidate of the coming election. This consummation we predicted and believed from the moment he was started by Mr. Clayton, of Delaware, adopted by Governor Johnston, of Pennsylvania, and backed up by all the energy of W. H. Seward and his associates, of New York. It is a triumph of Seward over Fillmore and Webster, with all the favor, influence and patronage of the government to back them; but it is not a triumph of which W. H. Seward and the whig abolitionists can boast. The whig party, by a solemn act of their National Convention, and by an immense majority, stand pledged in favor of the compromise measures, including the Fugitive Slave law, and against American intervention in the affairs of Europe. The whigs, in fact, occupy the same ground that the democrats assumed in their convention.

The two parties have thus committed themselves to the same principles, and appealed to the same great interests throughout the country. The contest, therefore, between the two candidates and parties will not be so much a contest between conflicting principles as between individuals, and on the ground of personal character—perhaps still more the influence of cliques in both the parties. It will be an interesting and a clamorous fight. The old distinguished men of the whig party, from Webster down, are now thrown back on private life as unsuitable to the present age, and Seward and the anti-slavery faction step into their place, and are now in the ascendancy, and under the shadow of General Scott take the field.

The contest for the Presidential election now begins to assume some tangible proportions, from which some rational calculations can be made as to the final issue. There are now candidates—one on each side—one democrat and the other whig—both repudiating the anti-slavery elements of the North, as well as the secession elements of the South. As between the two parties, there is probably a balance of strength, the result will, therefore, be determined by the sections repudiated by both. With regard to the Southern section, who had been so clamorous for disruption of the Union, we find that they have fallen into the wake of the Democratic National Convention, and that they regard the nomination of Pierce as satisfactory and reasonable. The repudiation, therefore, by these two conventions, of the abolition sentiment has produced the most happy effect upon the temper of the secessionists of the South.

Unfortunately, however, there seems not to have been the same disposition among the sections in the North, whether they are called the "liberty men," the freeholders, or the anti-slavery clique. We have already published the calls of national conventions of different branches of this party—an anti-slavery convention at Cleveland on the fourth of August, and a free soil convention on the first of September at Buffalo. We now learn that there is to be a national convention of the liberty men, on the eleventh of August, at Pittsburgh. There is to be also a State convention at Worcester, on the sixth of July, of the same stripe, and which will merge into the national convention at Cleveland. In fact the whole of these conventions are kindred, and they will ultimately unite into one party. The convention called to meet at Pittsburgh is the emanation of the free soilers of both houses of Congress, and may be regarded as conclusive as to the designs of that party.

In illustration of the principles by which this party are influenced, we give extracts from several of their organs—the Washington Era, the Commonwealth, of Boston, and the Douglass paper at Rochester. These journals indicate clearly enough that they intend to take strong ground and organize their forces against the nominations of both the Baltimore conventions.

It is well known that the anti-slavery sentiment has been continually increasing in the country, till it has now reached 300,000 votes in the free States. General Harrison was the last President elected by a majority of the popular vote. Every election since has been decided by the minority, and the votes of cliques abstracted from the majority. In 1844, the greatest number of votes was abstracted from the whigs; in 1848, the greatest number was abstracted from the democrats, under the Van Buren defection. The question now is, which of the two nominees will lose the greatest portion of free soil votes in consequence of the various elements now in agitation over the free States. It will require some time and attention, during the movements of these factions for the next few weeks, to determine which of the two parties will have the advantage in point of organization, integrity, and firm adherence to their platform. As matters now stand, Pierce appears to have the best chance, as he has fortunately attracted and concentrated, in his own person, all the centrifugal elements which flow off from the democratic party in the North in 1848; and the South will stand by him as immovable as a rock. General Scott, on the other hand, labors under this difficulty, that having adopted the whig national platform, he cut himself off from the support of a considerable portion of the abolition fanatics of the North, while his avowal of those principles comes somewhat too late to obtain for him a hearty rally of the entire whigs of the South.

## Protestantism and Liberty, and Dr. Brown.

The recent lecture of Dr. Brown, of Boston, before the Catholic Institute in this city, in which he maintained that "Protestantism is incompatible with liberty," has been much talked of in private circles, and many liberal Catholics, who are not in the leading strings of Archbishop Hughes, have been shocked and scandalized at the extravagance and absurdity of the doctrines put forth in their name. But they seem to forget that this is a species of insanity peculiar to New England, and of the very same stripe with that of the ravings of Garrison, Greeley, Dana, the advocates of women's rights, the apostles of the cold water fanaticism, the raptures, and the champions of all the isms that spring up like mushrooms, "down East." The same extreme and ultra opinions, the same desire to be singular, and the assumption to know more than anybody else, characterize the lecture of Dr. Brown, and mark a morbid mental stimulation. A produced by excessive mental stimulation. A short time ago we showed, from statistics, that insanity abounded more in New England than in any other part of the United States. It is the most intellectual and educated portion of the country, and the soil being unfavorable for agricultural pursuits, the population are thrown for a living upon mechanical, professional, or intellectual avocations, or speculative philosophy; and the result is, that while great mental ability is developed, there is also a great mental aberration from the excessive application of intellects originally weak, badly balanced, or deficient in some radical point. These minds are overtaxed, and ambition, with a little learning, but without brains, leads to the most extraordinary consequences. Hence New England is, *par excellence*, the land of isms. It has its Catholicisms as well as its Protestantisms, and Dr. Brown appears to be a leader of ultraism in Catholicity, after being through half a dozen sects in search of a religion; and finding none to suit him till he stumbled on the holy Roman Catholic Church, he is not content even with that, but wants to go beyond it, and to be more Catholic than the Catholics themselves.

The positions he assumes in his lecture are very novel, and very funny. When we saw the first announcement of the Doctor's lecture in the *Freeman's Journal*, we were rather surprised that the subject was "Protestantism incompatible with republicanism," for it was always conceded that republicanism was the very offspring of Protestantism, and Catholic

ism writers have generally maintained that Catholicism is incompatible with republicanism. A correction, however, was made in a future announcement, and the word "liberty" was substituted for republicanism. From the whole tenor of the lecture, it is quite evident that Dr. Brown does not regard republicanism as synonymous with liberty, but its very opposite. In the number of his *Review* for January of this year, in an article entitled "Christianity and Heathenism," he says:—"Speaking with an eye to the immediate future, there are but three great powers of the first order in the world—the United States, Russia, and Austria." He then goes on to say that Russia is a monarchical absolutism, or despotism; and the United States is the democratic absolutism, or despotism. These two, he says, will each absorb all the despots of the world kindred to them, and the only hope for mankind lies—where does the reader suppose?—in Austria! At page thirty-one he says:—

These two absolutisms, thus represented and supported—the Russian and the American—are the two progressive powers of the age, and they threaten, ere long, to meet in China or India, and on the plains of that Asiatic continent, to dispute the empire of the world; and the triumph of either will be the triumph of heathenism, and the oppression of the church of God. Between the success of one or the other of these absolutisms, or despotisms, stands Austria, with the other Catholic States of Europe; and the hope of social order, and of Christian freedom, under God and the church, rests now in saving her from throwing herself into the arms of either despotism, and of so strengthening her by union within, and alliance without, that she can resist and repel both the American absolutism and the Russian. She should, therefore, be supported by all the Catholic States of Europe, for their liberties and salvation are bound up with hers.

It is therefore very plain what Dr. Brown means—not that Protestantism is inconsistent with republicanism, but with the Catholic despotism of Austria, which, in his opinion, is the very model of Christian liberty. There is no accounting for tastes. Dr. Brown is a native citizen of the United States, which seems to have been a misfortune to him, as he would have been happier and more at home under the iron rule of Austria. In this free country, however, he has a right to have an opinion of his own, and to express it, too, which is more than a man can do in Austria.

But Dr. Brown has no right to falsify history, or to assume as facts what are not facts at all, and which everybody knows to be the reverse of facts. When he says that Protestantism is incompatible with religious and civil liberty, the facts of history, both in this country and in the Old World, are all against him; and the only way he can evade these facts is by calling such a despotism as Austria liberty, and American republicanism despotism. All the world knows that the principles of civil and religious liberty were established by the Reformation, and that the civil and religious liberty of this republic—the highest, and purest, and freest model of government ever presented to the world—is the result of that spirit of free inquiry and resistance to spiritual despotism originated by Luther and the other reformers in Germany, thence introduced into England, but only here carried to its legitimate consequence, by a return to the first principles of Christianity—permitting every man to worship God according to the dictates of his own conscience, without suffering pain or penalty, or any civil or political disability whatever.

This, Dr. Brown may call despotism, if he pleases, and its opposite extreme he may call liberty. It is a matter of taste and opinion; but he has no right to assert that Protestantism is incompatible with intellectual freedom, for this is a matter of fact. In his lecture, he assumes that the human intellect has become dwarfed by Protestantism, and that, since the Reformation, there have been no great men connected with any of the Protestant churches. Why, the very reverse of this is the fact. The vast majority of the great intellects of England—the most enlightened country in the Old World—have been Protestants, ever since. In this country, the most enlightened on earth, and at the very head of civilization, almost every great man has been a Protestant. In fact, there is scarcely an exception. The art of printing—the diffusion of literature and science among the people (instead of confining knowledge to the recesses of the cloister)—are all the results of Protestantism. Why, it is notorious that Galileo, and the other martyrs of science, were persecuted by the Popes and the Catholic Church for the assertion of doctrines in astronomy that are now admitted by the Popes, the cardinals, and all the Catholic Church, including Dr. Brown himself. Human knowledge, since the Reformation, and particularly in this country—where invention is ever finding something new—has advanced far more in three centuries than it did for fifteen hundred years before, or since the birth of Christianity. The position, therefore, of Dr. Brown, is perfectly untenable and absurd, that Protestantism is incompatible with intellectual development.

On a par with this another position of the lecturer and reviewer, that Protestantism, by denying the infallibility of the Catholic church, subjects the whole of religion to human authority. It is just the reverse. The very essence of Protestantism is to deny all authority but that of God and his word. "The Bible alone," says Chillingworth, "is the religion of Protestants." The very essence of Catholicism is to obey the authority of men, Popes, cardinals, and councils, and "the traditions of the fathers." The first duty of a Catholic is to use his private judgment to find out who is the true church among all the sects of Christianity; and having made this discovery, he is then to cast aside his reason, and never to use it again in religious matters, but must submit his judgment blindly to the authority of the church, which is but an aggregate of men. Dr. Brown has, therefore, misrepresented the Catholic church, when he says it not only allows, but commends, free inquiry, and we think he is in great danger of being excommunicated for his heresy.

As for his project of making the United States a Catholic country, with the religion of Rome established and endowed, and all other sects prohibited, we think the day is very distant, indeed, when that wild vision shall be realized. As soon may chaos come again. We arrive, therefore, at the conclusion, that the learned Doctor is as great a visionary in religion, as Kosuth is in politics, or any of the impracticable geniuses, who, for a moment, tickle the ear with their vagaries, and then are cast aside, and compelled to give way to some more delusion, equally insane.

NEW DISCOVERY IN HUMBURG—ADVERTISING BY THE THUNDERBOLT.—We are decidedly a people of the most surprising originality and admirable genius, in the advertising art. We know, far better than the old fashioned Europeans, how to attract public attention to our establishments, and we have a most happy knack of adopting the means to the ends. Our merchants, and inventors, and showmen, and quick doctors, and even the foreign artists—who come among us, and learn from us—adopt the most unique and ingenious modes of recommending their wares, exhibiting their prodigies, and taking in the dollars. At one time, a great sensation is produced by the great showman of the age getting up and circulating a most wonderful story of catching woolly horses beyond the Rocky Mountains, or mermaids in the Pelee islands; or fishing up pions, devout, cursing, ruin availing old negroes of immense age and remarkable biography; or extolling the philanthropic designs of an angelic vocalist from Scandinavia. Then a Kinkel or a Kosuth, or a Lola Montes, adapting themselves to the spirit of the age, and the genius of the country, publish manifestoes of their patriotic revolutionizing, anti-Jewish designs on their respective fatherlands, and succeed in securing spectators to their exhibitions, and immense contributions to their funds. Then, again, we have a more costly but less surprising plan. This is for doctors in the same business, and co-partners with them, to get up an exciting litigation about violating patents, employ the greatest legal intellects of the age to expatiate before an impartial jury on the great importance and utility of their inventions, and then publish in the newspapers the speeches of

their advocates. Another novel mode of attracting attention, is to purchase a silver cup, or service of plate, and have them presented back to the advertiser by a circle of admiring friends; or to contract with Mr. Stetson, of the Astor House, for a sumptuous banquet, and have himself invited thereto by those who have conceived a great admiration for his eminent public services, and adopted this plan of testifying their high appreciation of his merits. The latter plan is highly adopted by great politicians, eminent contractors, &c. These, and variety of other plans, are frequently resorted to by the great geniuses of the age and country, and evince what immense progress we have made in the art of advertising, and what vast improvements we have introduced into it over the old-fashioned European style.

We have yet, however, another system less complicated, less expensive, but more unique and appropriate than any of the rest, lately introduced in this city. It is a system based on philosophic principles, and likely to supersede all other irregular plans, such as those we have spoken of. It is on a graduating atmospheric scale, and entirely regulated by the state of the weather, and the height of the mercury in the thermometer. For instance, in the winter months, and while the corporation is sleeping on, totally regardless of the depth of the mud in the streets, and never dreaming of rendering them passable to pedestrians, a cute, enterprising dealer in hats, enlists a company of raw Irishmen, with long brooms in their hands, and wearing the badge of his house, who form a cord across the street, and keep a clean crossing, or bridge, over to the store of their employer. And in summer, when the mercury stands at 90, and all are panting for air in the crowded city, the same philanthropist—animated by the desire of serving the public and himself—sends his messengers into the highways, to present, gratuitously, to all who pass by, a fan to cool the cooling breeze. And on each side of this appropriate gift, is pasted the handbill of his establishment. In point of appropriateness and symmetry of design, this outcraze Barmen and all that school, and is the beginning of a great revolution in the advertising world. We may not be surprised soon to find this plan generally adopted, and see traders exhibiting the most benevolent traits of character, and performing most praiseworthy little acts of kindness, appropriate to the occasion, which will put to the blush—if such a thing were possible—all the philanthropists of the abolition band. Silk mercers' and dry goods men will have their agents lying in wait, at every corner, to beg your acceptance of a parasol or an umbrella, according as the state of the atmosphere will render one or the other more desirable. India rubber manufacturers will furnish you with a sample of their stock; restaurateurs will ask you to take a little lemonade at their expense, that you may order ice creams and other expensive luxuries at your own; and medicine vendors and infallible remedy finders will furnish you with little bottles of *eau de Cologne* or *sarsaparilla*, or boxes of silver pills, for the mere sake of cultivating your acquaintance. It is impossible to limit the extravaganzas into which this plan may lead generous-hearted men, but one thing we may set down as perfectly certain, that in proportion to their expenditure in this way, will be the amount of prices fixed upon their commodities, and that the vile public, as we have already said, will be made to pay for the magnificent stores into the bargain, and find that, after all, they've paid very dear for their whittle.

FROM BELIZE, HONDURAS.—The bark William O. Alden, from Belize, Honduras, June 1, arrived yesterday morning. Excepting the fact that all the Honduras papers had been discontinued, she brings no news worth publishing.

THE GERMAN MUSEUM. The German Museum, at the office of Dillon & O'Gorman, in William street, the Meagher Club presented Thomas F. Meagher with an address and Spark's life of Washington and Baneroff's History of the United States, beautifully bound. Mr. Meagher briefly replied, and in the course of his remarks avowed himself a republican, which he was not without cause. He then proceeded to read a poem of every kind, if it left nothing to intervene between the soul and the heavens above, and the light of truth was unobscured.

The Irish Protestant society of Brooklyn also waited on him with an address last evening. He has now quite a pile of addresses that he received from various quarters. The Irish Protestant society of Brooklyn also waited on him with an address last evening. He has now quite a pile of addresses that he received from various quarters.

THE GERMAN MUSEUM. The German Museum, at the office of Dillon & O'Gorman, in William street, the Meagher Club presented Thomas F. Meagher with an address and Spark's life of Washington and Baneroff's History of the United States, beautifully bound. Mr. Meagher briefly replied, and in the course of his remarks avowed himself a republican, which he was not without cause. He then proceeded to read a poem of every kind, if it left nothing to intervene between the soul and the heavens above, and the light of truth was unobscured.

THE GERMAN MUSEUM. The German Museum, at the office of Dillon & O'Gorman, in William street, the Meagher Club presented Thomas F. Meagher with an address and Spark's life of Washington and Baneroff's History of the United States, beautifully bound. Mr. Meagher briefly replied, and in the course of his remarks avowed himself a republican, which he was not without cause. He then proceeded to read a poem of every kind, if it left nothing to intervene between the soul and the heavens above, and the light of truth was unobscured.

THE GERMAN MUSEUM. The German Museum, at the office of Dillon & O'Gorman, in William street, the Meagher Club presented Thomas F. Meagher with an address and Spark's life of Washington and Baneroff's History of the United States, beautifully bound. Mr. Meagher briefly replied, and in the course of his remarks avowed himself a republican, which he was not without cause. He then proceeded to read a poem of every kind, if it left nothing to intervene between the soul and the heavens above, and the light of truth was unobscured.

THE GERMAN MUSEUM. The German Museum, at the office of Dillon & O'Gorman, in William street, the Meagher Club presented Thomas F. Meagher with an address and Spark's life of Washington and Baneroff's History of the United States, beautifully bound. Mr. Meagher briefly replied, and in the course of his remarks avowed himself a republican, which he was not without cause. He then proceeded to read a poem of every kind, if it left nothing to intervene between the soul and the heavens above, and the light of truth was unobscured.

THE GERMAN MUSEUM. The German Museum, at the office of Dillon & O'Gorman, in William street, the Meagher Club presented Thomas F. Meagher with an address and Spark's life of Washington and Baneroff's History of the United States, beautifully bound. Mr. Meagher briefly replied, and in the course of his remarks avowed himself a republican, which he was not without cause. He then proceeded to read a poem of every kind, if it left nothing to intervene between the soul and the heavens above, and the light of truth was unobscured.

THE GERMAN MUSEUM. The German Museum, at the office of Dillon & O'Gorman, in William street, the Meagher Club presented Thomas F. Meagher with an address and Spark's life of Washington and Baneroff's History of the United States, beautifully bound. Mr. Meagher briefly replied, and in the course of his remarks avowed himself a republican, which he was not without cause. He then proceeded to read a poem of every kind, if it left nothing to intervene between the soul and the heavens above, and the light of truth was unobscured.

THE GERMAN MUSEUM. The German Museum, at the office of Dillon & O'Gorman, in William street, the Meagher Club presented Thomas F. Meagher with an address and Spark's life of Washington and Baneroff's History of the United States, beautifully bound. Mr. Meagher briefly replied, and in the course of his remarks avowed himself a republican, which he was not without cause. He then proceeded to read a poem of every kind, if it left nothing to intervene between the soul and the heavens above, and the light of truth was unobscured.

THE GERMAN MUSEUM. The German Museum, at the office of Dillon & O'Gorman, in William street, the Meagher Club presented Thomas F. Meagher with an address and Spark's life of Washington and Baneroff's History of the United States, beautifully bound. Mr. Meagher briefly replied, and in the course of his remarks avowed himself a republican, which he was not without cause. He then proceeded to read a poem of every kind, if it left nothing to intervene between the soul and the heavens above, and the light of truth was unobscured.

THE GERMAN MUSEUM. The German Museum, at the office of Dillon & O'Gorman, in William street, the Meagher Club presented Thomas F. Meagher with an address and Spark's life of Washington and Baneroff's History of the United States, beautifully bound. Mr. Meagher briefly replied, and in the course of his remarks avowed himself a republican, which he was not without cause. He then proceeded to read a poem of every kind, if it left nothing to intervene between the soul and the heavens above, and the light of truth was unobscured.

THE GERMAN MUSEUM. The German Museum, at the office of Dillon & O'Gorman, in William street, the Meagher Club presented Thomas F. Meagher with an address and Spark's life of Washington and Baneroff's History of the United States, beautifully bound. Mr. Meagher briefly replied, and in the course of his remarks avowed himself a republican, which he was not without cause. He then proceeded to read a poem of every kind, if it left nothing to intervene between the soul and the heavens above, and the light of truth was unobscured.

THE GERMAN MUSEUM. The German Museum, at the office of Dillon & O'Gorman, in William street, the Meagher Club presented Thomas F. Meagher with an address and Spark's life of Washington and Baneroff's History of the United States, beautifully bound. Mr. Meagher briefly replied, and in the course of his remarks avowed himself a republican, which he was not without cause. He then proceeded to read a poem of every kind, if it left nothing to intervene between the soul and the heavens above, and the light of truth was unobscured.

THE GERMAN MUSEUM. The German Museum, at the office of Dillon & O'G